1: Whiting E-5 (1936-1937) 1941
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the hands of a sorcerer. As soon as the mother is able, she takes care of the baby and nurses it.[40] Both parents show special concern for the child until his fontanel closes,[41] as they believe that he is particularly susceptible to sorcery during this time. For this reason the mother stays at home and does not receive visitors. The father, in order to insure the child's safety during this period, does not chew betel, or scratch himself except with a stick, and he holds his cigarettes between tweezers.[42]

Under certain circumstances, when the parents do not wish to bring up an infant, they may either offer it for adoption or kill it. If a woman gives birth to a monstrosity, she disposes of it as soon as it is born. She treats one of twins in the same way. Parents may decide not to bring up a normal child when there are already several children of one sex in the family and the new baby is of the same sex. If the children are all girls, for example, there will be no one to inherit the land nor to protect and care for the parents in their old age, so the mother may offer for adoption or kill a new girl infant in order to free herself more quickly to produce another child with the hope that it be a boy. Similarly, a boy infant may be killed or offered for adoption if the previous children are all male, since it will be very difficult to obtain sufficient shell money to pay for their wives if they have no sisters. The optimal family, therefore, is one in which boys and girls are equally balanced. Infanticide and adoption are employed to approximate this ratio.

The mother has full responsibility for the immediate physical care of her offspring during infancy. For the first few months she permits no one else to handle the infant, but after this she allows her co-wife to give her short respites. She may permit the father, uncle, or aunt to hold the infant for a few moments for their amusement, but she rarely intrusts it to

[40] The above information was obtained from male informants and hence is incomplete and not necessarily reliable.

[41] Informants described this as "when the baby's heart stops beating on the top of his head."

[42] A man observes these same taboos when he plants yams.

412 The stone adze is the most all-important tool and is usually carried
[482] about over the shoulder wherever a man may go. Other tools are a hafted
hardwood pestle for crushing sago pith, pig's tooth scrapers and engraver,
323 bird bone needle, bamboo knife, coconut shell dipper, etc. Pottery is made
286 by the coiled method without kick. Net bags are made from bark string. There is
285 no basketry. A rectangular engraved wooden shield or an oval pigskin
714 shield is used in war. A pointed bamboo spear is used for hunting both
411 heads and pigs, the cassowary bone dagger for a hand to hand struggle.

291 Clothing for both sexes is nil. Ornaments consist of feathered plumes,
301 bamboo combs, nose plugs of dogs teeth or bamboo, shell necklaces, and
plaited leg and arm bands.

304 Both sexes have their ear lobes pierced but not extended, and the
septum pierced. The alae of men are usually pierced in addition. Both
sexes are cicitrised with a bamboo knife, the men have two half moons
cut just above each nipple, the women a circular design around the navel.
[821] (Boys are initiated into manhood by having their tongues and penises slashed.)

836 The only restriction to premarital sexual intercourse is that it is
584 carried on as a sort of intrigue unknown to the parents. The girl takes the
initiative in this as she does in the proposal of marriage. (This does
not include infant betrothal which takes place in only part of the marriages).

848 In the case of an illegitimate birth, the child is adopted or killed. One
847 of twins or a monstrosity meets the same fate... There is bride price, patrilocal
845 marriage, patrilineal decent, polygyny.
583
591

611 There is a cult of all adult men, whose esoteria are carved and painted
595 figures, the blowing of sacred flutes and the beating of gongs. There are
794 two progressive stages to this cult. The first step of these is either
[532] [534] ninjema or yenema; half the youths being introduced into one, and half into
the other, placement being determined partly by patrilineal inheritance and